

# Megiddo Message

A black and white photograph of a coastal scene. In the foreground, waves are crashing against dark, jagged rocks. The water is turbulent, with white foam from the waves. In the middle ground, the sea stretches out towards a distant, hazy horizon. On a hill in the far distance, a small, white lighthouse is visible. The sky is overcast and grey.

*God's Lighthouse*

October 1, 1960

Vol. 47, No. 20

# Megiddo Message

Vol. 47, No. 20      October 1, 1960  
Kenneth E. Flowerday, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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## Instructive Booklets

In addition to the MESSAGE you should by all means read the following booklets. Each booklet is a complete subject of itself. The Bible is made understandable and interesting to study.

**HISTORY OF THE MEGIDDO MISSION  
THE COMING OF JESUS AND ELIJAH  
WHAT MUST WE DO TO BE SAVED?**

**THE KINGDOM OF GOD  
THE GREAT APOSTASY  
AFTER DEATH, WHAT?  
HELL AND THE DEVIL  
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## God's Lighthouse



Dark the night of sin had settled o'er an unbelieving world;  
Every witness had been silenced, and the flag of Truth lay, furled.  
There was none to lift the Banner from the dust of human thought.  
No one cared, or dared to differ with the fables that were taught.

Drifting on the sea of nations; storm-tossed, swept upon the shoals;  
Destitute of needed rations; many were the shipwrecked souls  
Stranded on the rocks of "Error," hurled upon the point, "Despair",  
Drowned in depths of "Superstition," all because no light was there.

Yet upon the Rock above them, silhouetted 'gainst the sky  
Stood the Lighthouse, bleak, deserted, placed as though to watch them die.  
From its tower came no warning, not a sound, and not a flash:  
Nothing stirred but angry billows; nothing heard but crash on crash.

For the keeper had departed, as the oil supply ran low.  
Though a soldier, and stouthearted, he had been compelled to go.  
Then the Light that guided many safely in the days of yore  
Failed to pierce the Stygian darkness that concealed the rocky shore.

There the Lighthouse, unattended, stood a thousand years, until  
A "Samaritan," one chosen, came to do his Father's will.  
Braver than the bravest sentry, he was not afraid of toil.  
Long and hard he labored, searching, searching, till he found the oil.

Lo, 'twas found! The task Herculean when accomplished, he began  
To fill the lamp, for only lighted could it serve his fellow man.  
Now that Lamp, with light undimming, shines that those who *will* may see,  
And avoid the dangerous shallows of sin and iniquity.

Not a big imposing Lighthouse towering o'er the windy waves,  
But on Rock of Ages builded, it sends forth the light that saves.  
Beams that scatter error's darkness shine upon the heaving brine;  
Beams, dispelling pagan doctrine, searching mariners may find.

Then, the keeper flashes warning from the Lighthouse—in bright ray,  
Dissipating more than darkness of their *minds*, who seek the way.  
This strong radiance disperses deeds of darkness from the *soul*  
Till the inward peace of goodness as a righteous wave shall roll.

Now the Lighthouse is a beacon only to the ones who seek;  
Who, desiring something better, strive to be more humble, meek.  
But the day is fast approaching when that Lamp will cast its glow  
Over all the world, till nations will the Father's precepts know.

Too, the Lighthouse is a token, serving but a scattered few.  
It will not be so when Jesus rules upon the earth made new.  
All shall then look to the Lighthouse standing out in bold relief,  
And the mariner, believing, nevermore shall come to grief.

Sing the praises of the keeper, who for us spent, and was spent,  
Till the Lamp again was lighted, and the veil of darkness rent.  
Sing the praises of the Lighthouse, founded on the solid rock;  
Built to stand the test of ages, and the wildest tempest shock.

Sing, rejoicing in the knowledge that once more we have the Light.  
Let us heed each warning signal that is flashing in the night.  
Sing the praises of Jehovah, and His never failing might,  
Till the veil is rent forever, and the earth is bathed in Light.

# Our Founder



*Year by year, we, of the Megiddo Mission Church, reverentially honor the memory of our noble founder, the Rev. L. T. Nichols. It is to his lifelong ardent study and search after divine truth, that we feel indebted for the key of knowledge and understanding which unlocked for us the deep things of God's Word so long hidden by pagan superstition and fables, making clear and comprehensive the wonderful plan of salvation as outlined on its pages.*

**W**E DIE, but leave an influence behind us that survives. Every man is a missionary for good or for evil, whether he intends and designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society, or he may be a blessing, spreading benedictions over the length and breadth of the land, but a blank he cannot be. The seed sown in life springs up in a harvest of blessing or a harvest of sorrow. Whether our influence be great or small, whether it be good or evil, it lasts, it lives somewhere, within some limit and is operative wherever it is. The grave buries the dead dust, but the character walks the world, and distributes itself as a benediction or curse among the families of mankind.

Our founder, the friend with whom his brethren took sweet counsel is removed visibly from the outward eye, but the lessons that he taught, the grand sentiments that he uttered, the holy deeds of generosity by which he was characterized, the moral lineaments and likenesses of the man still survive and appear in the silences of eventide and on the tablets of memory and in the light of the morn and noon and dewy eve; and being dead, he yet speaks eloquently and in the midst of us.

He was a man of highest standing in saintly circles, both great and good in the eyes of God. While most of us never experienced the privilege of looking upon his face, clasping his hand, or hearing the sound of his voice, yet our hearts swell out with admiration for the one whose beneficent life has so richly fulfilled those predictions in the Scriptures concerning him—the wonder of the latter days who uncovered the long-buried truth, the pearl of great price, and shared with us that rare and priceless treasure. It was he who laid the foundation of the house of the Lord in these last days, and his own hands shall finish it!—that faithful and wise steward giving meat in due season. How bountifully he laid up for his children, providing during his lifetime for the spiritual needs of his household until that Day when the Lord should come! While he slumbers for a time, the work that he set in motion goes steadily forward, the truth that he resurrected continues to lead men and women to the way of salvation; where they with him may enjoy the joys of eternity with all the immortals, the innumerable family of God.

We owe to him all that we have, all that we are, or ever shall be. Because the influence shed by his life has touched our own, our life has been made immeasurably

rich. We have been delivered from the shadow of death. The honor that we render today is humble and heartfelt.

Well we know that he must have been gentle, loving, strong and kind; his smile, we are sure, was full of sweet encouragement, his handclasp warm and reassuring; the sound of his voice must have been an unending inspiration, and his daily life a rich example. His deep spirit of humility, manifest in all his sermons and in all that is related of his life—showed that God was always paramount.

He cared not whether men believed in him—he only desired to have them believe the Word of God which he was showing them. He never debated or upheld God and His Word in his own interests, but always in the interest of true religion. Though he possessed a great intellect and his accomplishments were worthy of great honor, he labored for the Lord, and left himself out of the picture.

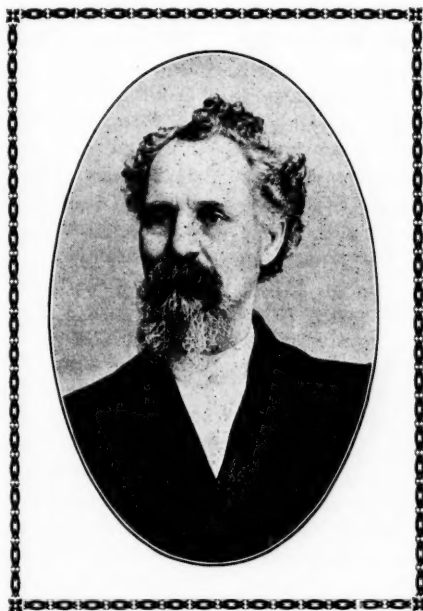
He searched as does a scientist, confident that patience and effort would effect results. His laboratory was the Bible, the source of all knowledge and understanding; and not only by day did he delve into its depths, but through the silent watches of night he searched and prayed and applied himself to remove the mass of fables and superstition which, with persecution, had extinguished the light of God's Word and caused mankind to build their hopes on that which had no Bible foundation. In early youth he pondered the pages of the Bible, and comparing the theories of the day with its wonderful truths, was convinced that the world was in darkness, and he resolved with God's help to pierce the darkness that the

glorious light of truth might again shine forth.

Endowed with a strong, healthy constitution, a brain caliber above the average, a deep reverence for God, a love for his fellow man, he had above all an all-consuming desire to answer the question, "What is truth?" Year after year the light grew brighter, as on every subject the Bible was its own expositor—*Self-interpreting!*

What we *do* is transacted on a stage of which all in the universe are spectators. What we *say* is transmitted in echoes that will never cease. What we *are* is influencing and acting on the rest of mankind. Neutral we cannot be. Living, we act and dead, we speak.

It is only the pure fountain that brings forth pure water. The good tree only will produce the good fruit. If the center from which all proceeds is pure and holy, the radii of influence from it will be pure and holy also. Such was the influence of our founder and friend.



THE LATE REV. L. T. NICHOLS



## Christ is Coming as The Lion of the Tribe of Judah

*A Sermon by the Late Rev. L. T. Nichols*

OUR LORD declared unto those who believed what He taught, "Ye are the light of the world" (Matt. 5:14). And Peter, after having listened to the voice of Jesus for so long a time, after having been with Him in His ministry throughout Jerusalem, and Judea, and Samaria, and unto the uttermost parts of the then known world, declared in his Second Epistle (1:19), "We have also more," as it reads in the original, "a sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Not only are His people the light of the world, but this light shines in a dark place.

If the Bible is true—and there is not a lingering doubt but that it is—whatever this light proves to be, it will be a light in a dark place; and not only will it shine in a dark place but it will continue to do so "until the day dawn and the day star arise." It will shine in a dark place all the way through. It will be the same as in Paul's day, when he received the message from our Lord and Master. He declared that this gospel, this message, was not after man. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:12). And he says in I Cor. 2:6, 8, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought . . . which none of the princes of this world knew." This shows that the princes and all the great men of the world will be in darkness.

You remember that Paul declared, "Not many wise men after the flesh, not many mighty, not many noble, are called" (I Cor. 1:26). And as we look into and view all these channels we see something that proves the truthfulness of the Bible and establishes its Divine origin; for apart from the inspiration of the Almighty God, who could have foretold nearly nineteen hundred years ago that this light of truth taught by Jesus, the apostles and prophets would be but a glimmer, just a light in a dark place, and would continue to be a light in a dark place until the day dawn and the Day Star arise?

Peter said, "In your hearts knowing this first,"—there is something to be established in your mind first; and if you do not have this established, you will be a part of the darkness instead of the light. "In your hearts knowing this first, that no prophecy of the Scripture is of any private interpretation." This shuts me off; it closes the door to you and everyone else who walks the face of the earth. We cannot have any private interpretation: "for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

If you and I wish to know anything about the unfathomable future of eternity which we have never penetrated, never passed over into, we must pay attention to what these "holy men of God" spake. And if we follow the wisdom of this world and do not believe what these holy men of old have spoken, there will be no Morning for us. There is a long dark night, and also a glorious Morning

coming; but if you or I, or any other man, do not speak according to the law and the testimony, according to what God said through these holy men of old, it is because there is no light in us and there will be no bright Morning for us. That would indeed be a sad condition to be in, to have no bright celestial Morning. Oh, I want that Day, that bright Day; and not only do I want it, but I want you to have it! That is all I am interested in. The Lord said in Isa. 8:20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"; or, as in the margin, "no morning" for them, no bright eternal Day.

We do not expect the masses to believe the wondrous Truth; we know they will not, for the Lord has told us so. He has told us the condition the world would be in; for you remember when He was discoursing upon it in Luke 17:26, 28, 30, He said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also as it was in the days of Lot,"—in the days of Sodom and Gomorrah—"even thus shall it be in the day when the Son of man is revealed."

We may look, as men have looked in all ages past, for this world to grow better and better under its ameliorative societies, under its missionary organizations; but in spite of them all this light will shine in a dark place until the Day dawn and the Day Star arise. Jesus is the bright and Morning Star (Rev. 22:16); He is the Day Star, and He is going to arise by and by. And until He comes with regal power, the power of God to do something different than all of earth-born have done, the world will go on just the same. You may look for more belief in the Bible until all the world become converted, but you will look in vain; it will never be. It cannot be accomplished by human instrumentality, neither will the world learn righteousness under the present administration of affairs.

There is something else necessary; the Lion of the tribe of Judah must come. In the last letter God ever wrote in reference to the Morning Star, in the last letter He ever wrote in reference to the Lion of the tribe of Judah, He said, "Behold, the Lion of the tribe of Juda, the Root of David . . . and a crown was given unto him: and he went forth conquering, and to conquer" (Rev. 5:5; 6:2). The world must actually be brought into submission by conquest, not by moral suasion; that will never be. It will never be brought about by preaching to all nations, but the time is coming when it will be said, "Go . . . and compel them to come in" (Luke 14:23). A compulsion will be brought into effect; they will have to leave their dark doctrines, their theological training and superstition and traditions received from their fathers, or lose their life. God will not allow to live any longer those who proclaim darkness for men to believe.

We know this wondrous condition to which we have been calling your attention will never be brought about by human instrumentality, for we read in our Scripture lesson, Luke 19:11—13, "And as they heard these things, he added and spake a parable, because He was nigh to

Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

This Millennium, this Kingdom of God, this grand Kingdom of Christ on the earth, was not to immediately appear; but He compares this Lion of the tribe of Judah, this bright and Morning Star, to a man that took a journey "into a far country." But before He went away He called His ten servants unto Him "and delivered them ten pounds, and said unto them, Occupy till I come." And it came to pass "after a long time," the Lord having received a kingdom, returned; r-e-t-u-r-n-e-d, what does that spell? Before that great era blooms in all its grandeur and beauty, He must return: "After a long time the lord of those servants cometh, and reckoneth with them" (Matt. 25: 19).

It is now some nineteen hundred years since Jesus spoke the words we have been reading this morning; and how true the words are! In those days the great majority of the people who heard Jesus' preaching were familiar with the prophecies, and there the Lion of the tribe of Judah was in their midst; therefore they were looking for Him to ride forth conquering and to conquer, to bring the world into subjection at that time, and they supposed that He would take to Himself this mighty power. But Jesus spake this parable for the specific purpose of disabusing their minds of this false idea; He likened Himself unto a nobleman going into a far country, He had to go away first. It will not be accomplished at this stage of action, He said, but I must go into a far country and receive my kingdom. I have not received it yet; I have no right to ride forth conquering and to conquer now; I have not yet received my regal power.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." He was going away for a purpose, going to a far country to receive for Himself a kingdom, and "after a long time" to return; and yet how few in the wide world will believe it. He puts it away down after a long time, after the return of the very Personage speaking to them. He says, I must go away before my kingdom is to be established, before I ride forth conquering and to conquer; I must go to a far country and receive for myself a kingdom and return. Inasmuch as Jesus has never yet returned with this regal power, has never returned to establish His Kingdom, never returned to ride forth conquering and to conquer, how veritably true, how forcible the words, "after a long time the Lord of those servants cometh"!

What do you think is the first thing He will do after He returns? Do you suppose He will go out preaching and say, We are going to convert you by moral suasion? He tried that once; I do not think He will again. He went everywhere preaching the gospel; yet after He had preached three years He said to His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." After all His preaching, there were gathered at Jerusalem according to His word, only about one hundred and twenty to wait for His promise and to become His witnesses throughout the world. How few!

See the five thousand He fed at one time, and the four thousand on another occasion; and see the multitudes

who flocked to hear His voice and who were astonished at His doctrine, and yet of the thousands of people who heard as His voice resounded over the hills of Judea, how few were ready, how few waiting for His promise! How few indeed! No wonder it is a light shining in a dark place.

He will not go out preaching again, but the first thing when He returns He will gather His servants before Him and give to each one according to what he has earned. After He gets them all paid off He has His body with Him, "the church, which is his body." Now we have the Man no longer acquainted with sorrow and grief, no longer as a lamb led to the slaughter, no longer taken by wicked hands and condemned; but He is the Lion of the tribe of Judah, composed of Christ the Head, and the body, the new man God has been creating throughout this day of salvation, and they will ride forth conquering and to conquer. This promise you will find in the last letter God ever caused to be written to humanity.

How do you suppose He is going to bring this world into a state of peace and righteousness? The divine testimony declares in Psalm 149: 5 to end: "Let the saints be joyful in glory." He has His body, His Church, with Him: He has raised them from the dead and given them according to their works, and they are with Him. "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints." This honor does not belong to the high and noble of earth, nor to all the princes and rulers of the world combined, but "this honor have all his saints," every one of them.

Here is something to which you should pay attention, for it is not my interpretation; it is what the "holy men of God" spake. They told us its fulfillment would be a long time in the future from the time Jesus spake the words that He was going into a far country; and He has gone. He told them plainly He was going away, but as He was walking along with His disciples they were astonished to see Him begin to rise heavenward. Angelic beings carried Him away, and the apostles were amazed, and wondered at the strange phenomenon, when the men in white apparel—bright angels from the throne of God—stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven?" Why all this amazement? "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 10, 11).

Why all this amazement? they asked. He told you plainly He was going into a far country; He told you to occupy till He came again, and it would be "after a long time" He would return; why are you so astonished? for it was a matter of fact for you to believe. But, oh! they had been so slow of heart to believe, that it took them some time to get out of the mist of darkness. It is a gradual development; it takes much study and a great deal of serious thought, and a much greater fear of God to come into the light of Truth. Thus you see the disciples did not get out in a minute; the darkness kept them from comprehending the light.

When they viewed with amazement their Lord ascend-



ing, the bright angels broke the spell and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." When the Lion of the tribe of Judah appears upon the stage of action, it will be as visible, as real and tangible, as when He ascended to the Father's glory. He will come again, and His body is to be associated with Him; and He will say to you and me—if faithful—Shout and clap your hands; take a two-edged sword in your hands—not a literal sword but the judgments He will pour out upon the wicked—and assist Me in the great work of cleaning up the earth.

You must know the Truth now and believe it, and with it clothe yourself and live it out; then you can "bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints." By and by, when the Lion of the tribe of Judah comes, He will give to every saint of God the honor of binding all the kings and rulers of earth. Yes, they are to be bound, no longer at liberty, free to promulgate their false doctrines and practices, and confront us with such inconsistencies as now. This present condition is the rule of man. It is misrule. This is why we find all the sorrow, trouble, misery, distress and anguish; because man is ruling. All are looking to their own quarter for their personal gain. See all over this world the vast amount of money expended for things of no profit. They are placing heavy burdens upon the people until it drains the pocketbooks of all. This should not be. There is plenty in the world, if manipulated rightly, for all to have a comfortable living. The difficulty is, man is ruling to his own glory and not to the glory of God. Now there are billions spent in what is worse than waste.

Do you think this state of affairs will ever be changed by common preaching? I tell you nay. This honor will be bestowed on all His saints. When is it to be bestowed? We read in Luke 19: 15, "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him." He has never returned, and you have never been called before Him. This honor will never be bestowed upon His saints or servants until He comes.

Some think the Kingdom of God is spreading rapidly and soon will fill the whole earth; but if this be so, please excuse me! There is too much sorrow, too much misery, too much iniquity, too much corruption politically, socially, and ecclesiastically. Politics is corrupt clear around the outside and to the core. Now when a President is to be elected, only one gets the office; but when the Lion of the tribe of Judah comes, every one who has made his "calling and election sure" shall obtain an office. When He comes He will bestow honor upon every one of His saints who has feared God and kept His commandments. This Lion of the tribe of Judah is our candidate; He is the Man I am talking for. I want to see the politics of the world all under a righteous ruler; but it will never be "until He comes whose right it is" and it shall be given Him. "This honor have all his saints."

That there is such a grand future in store for every faithful one, there can be no doubt in the mind of every believer; but the question is: Are we perfecting ourselves so we can rest secure and have confidence that the grand eternity will be ours to share?

## How Did You Die?

Did you tackle that trouble that came your way  
With a resolute heart and cheerful?  
Or hide your face from the light of day  
With a craven soul and fearful?  
Oh, a trouble's a ton, or a trouble's an ounce,  
Or a trouble is what you make it.  
And it isn't the fact that you're hurt that counts,  
But only, how did you take it?

You are beaten to earth? Well, well, what's that?  
Come up with a smiling face,  
It's nothing against you to fall down flat,  
But to lie there—that's disgrace.  
The harder you're thrown, why the higher you bounce;  
Be proud you had nerve to try!  
It isn't the fact that you've lost that counts;  
It's how did you fight and why?

And though you be done to death, what then?  
If you battled the best you could;  
If you played your part in the world of men,  
Why, the Master will call it good.  
Death comes with a crawl, or comes with a pounce,  
And whether he's slow or spry,  
It isn't the fact that you're dead that counts,  
But only, how did you die?



Can I put confidence in me,  
And trust in my own heart?  
If this I do I never shall  
In Kingdom have a part.

Through eyes of others I must look,  
If ever self I see  
For self-deception alienates  
From God, both you and me.

## Announcement

### NEW RATES

For the subscription to the MEGIDDO MESSAGE are finally inevitable. The continual rising of materials and operating costs demand it, especially as this publication carries no advertisement but that of the good news of the Kingdom of God.

#### *Please note for your renewals*

Megiddo Message .....	\$2.00 per year
Megiddo Bible Notes .....	\$1.00 per year

What is it to be longsuffering? It is to be willing to show toward our brother the same leniency God has shown toward us.

No person will ever have peace  
Who seeks it regardless of right—  
But one who is fighting for truth  
Has peace in the midst of the fight.

## "Forgive Us our Debts"

IN HIS great plan, God has given man a wonderful goal, even the perfection of his character. To the beginner in the way, such a goal is an inspiring challenge. He eagerly pursues his course, thrilled at the thought of having found the true way to life, thrilled in the realization that now he is affiliated with something real and genuine. His past is a thing of naught. The irregularities of conduct that mark the record of mankind walking in ignorance of a higher life need cause him no trouble. He learns that sin was not imputed before he knew the law. The past, the time of youth, has oft been a time of folly, of "joys that memory turns to pain," but this ignorance, God overlooks.

Such is the benevolent introduction to the mercy of God, a mercy we shall ever need. Such a God of compassion and understanding becomes the object of songs of praise and prayers of thanksgiving. His forgiveness affords a wonderful feeling of relief; and when coupled with the inestimable promise of eternal life, it infuses the soul with zeal and purpose. It plants willingness in the heart and joy on the face.

Blessed and wise are they who can move on in this "first love" until they have overridden all the trials that beset everyone in the arduous upward way.

But not to transgress after receiving a knowledge of the law is an assignment of astonishing difficulty. We do not nor cannot fully grasp at first the compass of the wonderful work of becoming Christian. As the days and years pass, we encounter situations ever new; and, alas, human nature being what it is, sooner or later there comes a day, almost inevitably it seems, when we must face the fact that we have failed, perhaps miserably failed, on some point. What a bitter day it is! The happiness belonging to a true Christian seems, like a swift and beautiful bird, to have flown on over the horizon to seek the company of a better people.

It is then, standing grief-stricken, tempted by discouragement, that a great lesson is to be learned. Then comes the realization as never before of our utter dependence upon God; that it will be of the Lord's mercies that we are not consumed. Now we are humbled. Now forgiveness is needed nearer at hand than ever it was when applied to our former sins in darkness.

But God is good and stands ever ready to forgive the penitent soul. And that, O Christian, is one of the wise and beautiful ways in which His plan operates. Out of our distress can come a better member than before if we take the full lesson. Now, if we will, we can go on more mindful of our God's understanding. We can more fully appreciate the completeness of His Word and, most important of all, there can come the broken and contrite heart, the beautiful ornament of a meek and quiet spirit. This is what the Father wants. If it is to be a real blessing, forgiveness must also work carefulness and thoughtfulness, followed by a better life.

Do not despair, nor doubt, nor fear, but rise and go on to reap a great harvest of good fruit for the Lord. God promises forgiveness; He means it. "What God hath cleansed, that call not thou common." Has He not promised, "Though your sins be as scarlet, they shall be as white as snow"? Did He not say that "If the wicked will

turn from all his sins. . . They shall not be mentioned unto him"?

But woe to him who would presume upon God's mercy and think to obtain forgiveness without *forsaking* evil. Rather let us henceforth, with carefulness, humility and determination to perfect holiness, pray, "Father . . . forgive us our trespasses."

## Pull Upstream, And Live!

A MAN was fishing from a skiff on a placid-looking stream a short distance above a falls, when the boat, drifting to midstream, was caught in the strong current and he was soon being borne rapidly downstream to death. He realized the peril of his situation and hastily threw the boat's contents overboard and bent to the oars, employing every ounce of energy in a valiant attempt to reach safety. Upon succeeding, he collapsed from the great effort expended.

A friend, hearing of it, remarked, "You must have done some quick thinking, and some back-breaking work! Did you not feel at times that your struggle was futile?"

"Well," replied the fisherman, "I did not have time to think about it. I was so busy saving my life."

If we, on the River of Time, after being made acquainted with our peril, still continue "fishing" for the fleeting things of the present, still allow our minds to be cluttered with the trivial affairs of this life, still let unbelief make us a person of divided loyalties, then we are less wise than the fisherman. He was convinced that his situation was serious. He did not stop to wonder if the work necessary to get back upstream was worth the effort, or even to consider the possibility of failure; nor did he yet think the pleasure he might obtain from one more cast in this good fishing territory would compensate for the loss of his life. In the face of peril, forgotten were the pleasures and the petty interests that had, up to this time, filled his daily life. His whole being was spontaneously united in one purpose—saving his life.

In this life, nothing of great value is obtained without effort; nor can we, without effort, obtain that far more exceeding and eternal weight of glory, with which the transitory things of this life are not worthy of comparison.

It is not difficult to paddle when gliding downstream with the wind and current, when things are moving along to our natural liking; but it takes much courage, determination, and faith to keep steadily pushing upstream when we are faced with some soul-trying situation, or caught and buffeted in the strong current of temptation. At such times, the example of Paul should give us courage. He said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize."

Unlike the fisherman who saved this present life, only to be confronted on his return home with the many problems humanity is heir to, those who complete the journey to Perfection's Landing will find none of these things awaiting them on their arrival "home"; but at the end of that long "pull" they will find freedom from care, sorrow, pain, and death. Before them will be joy, peace, and comfort, a crown of glory, a robe of immortality, and a throne of power.

## As God Sees Us

**I**T WAS a special occasion. A photographer had slipped in unawares among the assembly. The blending of the special colors, characters and objects appeared so inviting, he at once got busy to exploit his art and try a few photos. Not long afterward one of the assembly was shown a picture of her likeness. With astonishment written upon her face, she cried out, "Oh, I never knew I looked like that!" and much persuasion was necessary to convince her that it was truly her likeness.

Sometime—it may be today, it may be tomorrow—God will show us our likeness. When we behold it, will we cry out, "Oh, I never knew I looked like that"? Will the revealing show us standing there all covered with spiritual deformities; or will it reveal the likeness and exact image of our Master? Will we expose to view all the ugly features of the "old man" himself? Shall we look fairer than the children of men? Shall we bear the beauty and likeness of the King's daughter, or will it be the beauty of the fading flower? We know perfectly well what we once looked like in the sight of God when the light of Truth first exposed to view our uncouth and uncomely form. We started out to make our appearance pleasing to God. Have we forgotten what manner of person we are? Any man who merely listens to the message without obeying it is like a man who looks into a mirror at the face nature gave him and then goes off and forgets what he looks like.

You well remember how Peter reacted when our Lord and Master revealed to him the true picture of his likeness; just what manner of person he was, just how he looked before God. The real substance of the words Jesus used was, "Peter, how do you think you look before God?" "Very beautiful," replied Peter. "Though all men should forsake or deny thee, it will not be I." It was then that our Master attempted to reveal to him his true likeness, but Peter contended it could not be. It was only after our Lord had enlarged the negative to a tremendous size and the eyes of the Apostle's understanding were opened that he at last caught a glimpse of just what he looked like before God. It was then he turned aside to weep bitterly in agony of soul. Peter yet had that one advantage—still time to work with self and make himself over into a new creature—and with what rapidity he did work! He will stand on that final day before the throne blameless and spotless, without wrinkle or any such thing.

There was David. How deceived he was in thinking he appeared all right before God when Nathan the prophet began to relate the story of a poor man who had lost all that he had because of a mean one. It says that David's anger was aroused and he demanded to be shown the likeness of such a one. What a staggering revelation when Nathan revealed before the king the figure of his own likeness! There was the picture indelibly printed in dark colors, and David acknowledged, "I have sinned."

As Saul, returning from his supposed glorious victory over Amalek, went out to meet Samuel, he, too, deceived himself in thinking he looked good and beautiful before God. How horrible were the features! As Samuel proceeded to show him his true likeness, he said, "When you were first chosen, you did not look so bad before God. You were little in your own sight, but now just look at the picture. See it as God sees it, beauty all gone, now unsightly

from any angle. You are about to be rejected." How quickly his apparent beauty faded away!

How true the words of the Psalmist, "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth. Surely every man"—in his natural state—"is vanity." Oh, how easy to forget the words of the righteous Samuel, "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Jesus joins hands with the Prophet, saying, "Ye are they which justify yourselves before men." So easy to look good to self. To men the natural man looks beautiful, but God "knoweth your hearts" and will reveal the true picture.

Noah, the first preacher of righteousness, found grace in the eyes of the Lord. He looked good to the great Eternal. No bad spiritual deformities to destroy the beauty of the picture.

To be clean is to think clean. Clean thoughts out of clean hearts will make clean hands. We will then look beautiful before God. The seat of all trouble is sin in the soul, not the surface soil of the hands. There is nothing higher in the world than to imitate our Lord and Master. If we would be like Him we must trace and follow all His characteristics, then we shall be like Him. He lived to be imitated and we must live to imitate Him.

"Speak, Lord; for thy servant heareth." Then comes a decision to be made. He who is timid and halting never goes very far. Gideon sent the timid back. None of us will be held accountable for events which are beyond our control, but we will be held accountable for the duty of the moment right where we are. When the responsibility has been met, we are then to leave the rest with God. "Hearken, O daughter, and consider and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty." With gladness and rejoicing shalt thou be brought, thou shalt enter into the King's palace. If our picture would appear beautiful before God, we must use the proper food and the diet God has provided. In those days when the Hebrew captive was mourning three full weeks, he ate no pleasant bread, no bread of desires, none of the delicacies the flesh offered, and the angel appeared and said, "O Daniel, thou art a man greatly beloved." How beautiful he appeared before God!

In that final Day when God reveals our true likeness, we may refuse to accept it as such. There can be no touching up of the picture then, too late to make any changes on it! We all seem to be in a hurry. Why don't we all get in a hurry to serve God, so we can stand before Him looking beautiful? He, the great Eternal, has offered to us beauty for ashes, a garment of praise for the spirit of heaviness, yet we refuse it. Why do we not awake and sin not; put on the beautiful robe of righteousness? Why do we not shake ourselves from the dust? No matter how old you are, there is something you can do this year you have never done before. You can rise to a higher level of thought and feeling and conduct. No matter how high you have lived, you can live higher still.

The way upward to higher ground is always open, and the heights above forever invite us to climb.



Some may deem it a pleasure to co-operate with God, but there can be no co-operation until we have first surrendered to His will. Too often we have gone to God in prayer to ask Him to bless our plan, when we should have been asking Him to show us His plan. "Not my will but thine," is the answer God is waiting to hear. We look around among those with whom we are associated and wonder why they are not different. Do we ever pause to think their lives might be different if we were different ourselves? A person said the other day that she was so lonesome because there was hardly anyone around. If God is our abiding friend and we are in constant touch with Him, how can we be lonesome? If we are still in the doldrums we are out of touch with God.

In sowing the seed, our service may seem so faulty and insufficient; but if we are willingly and gladly casting our bread upon the waters, let us remember we will have to await the return tide before we can behold its influence. If our likeness is to look good to God we will all need someone to help us see ourselves as we are. But if we are not willing to invite inspection by a good soldier of Jesus Christ today, how can we expect to pass the great and final Inspection tomorrow? It will have to be as God sees, not as man. It was the scribes and Pharisees who loved the greetings in the market place, the high seats in the synagogue, the long robes, all to be seen of men. Instead of this, our maneuvering must be for the high and noble position to be seen of God, to appear before Him with clean hands and a pure heart.

Jesus saw Nathaniel approaching and said of him, "Look, here is a true Israelite in whom there is no guile." How beautiful the picture! "How do you know me?" Nathaniel asked. Jesus replied, "When you were under the fig tree, I saw you." The spiritual fig tree has again put forth its leaves. We are again resting under its shade and shelter. How do we look to God if sin and guile is still upon us? There can be no beauty to the picture.

There is one who will always look good to God. It is he who grows up as a tender plant and as a root out of a dry ground. The world can see no beauty nor comeliness in him; they will even turn their faces from him; but God will see and recognize his beauty, and the pleasures of the Lord shall prosper in his hands.

There are a number of operations necessary to produce a perfect picture to pass the eyes of a competent judge. So in the spiritual. With this in view the Psalmist cried out, "I shall be satisfied when I awake with thy likeness." Here is the last and final development. Here is perfection of beauty. Here is the final picture: "And white robes were given every one of them, and in their mouth there was found no guile, for they were without fault before the throne of God."

To attempt to resist temptations, to abandon our bad habits, and to control our dominant passions in our own unaided strength, is like attempting to check by a spider's thread the progress of a ship borne along before wind and tide.

The Christian needs a reminder every hour; some defeat, surprise, adversity, peril; to be agitated, mortified, beaten out of his course, so that all remains of self will be sifted out.

### Serve God and Be Cheerful

Serve God and be cheerful, Make brighter  
The brightness that falls to thy lot;  
The rare, or the daily sent, blessing  
Profane not with gloom or with doubt.

Serve God and be cheerful, Each sorrow  
Is—with thy will in God's—for the best  
O'er the cloud hangs the rainbow. Tomorrow  
Will see the blue sky in the west.

Serve God and be cheerful, Look upward!  
God's countenance scatters the gloom;  
And the soft summer light of His heaven  
Shines over the cross and the tomb.

Serve God and be cheerful, The wrinkles  
Of age we may take with a smile;  
But wrinkles of faithless foreboding  
Are the crows-feet of Beelzebub's guile.

Serve God and be cheerful, The winter  
Rolls round to the beautiful spring,  
And o'er the green grave of the snowdrift  
The nest-building robins will sing.

Serve God and be cheerful, Live nobly,  
Do right, and do good, Make the best  
Of the gifts and the work put before you,  
And to God without fear leave the rest.

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*Then let us smile when skies are gray.  
And laugh at stormy weather!  
And sing life's lonesome times away;  
So—worry and the dreary day,  
Will find an end together.*

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*God has a Channel all His own and we must be tuned to His, not our own.*

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### QUESTIONS AND ANSWERS

(Continued from page 11)

out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

We have one such example in the case of John the Revelator. He was caught away in vision and given a preview of the future glory that will fill the earth when God's kingdom, the "third heavens," the "paradise" of God, is fully established here. The aforementioned incident is recorded in Rev. 10:1—4. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: . . . and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

# Meditations

## On the Word

*"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8: 3, 4).*

Perhaps this text would be better let alone, to stand in its simple yet lofty grandeur. Frankly, our best efforts are distressingly inadequate to elaborate upon a thought which carries to the borders of Infinity and goes beyond, into that realm where the finite mind cannot follow. The pen which could do it even faint justice has yet to appear upon earth; probably no one before or since has phrased it better than the Singer of Israel: "The heavens declare the glory of God, and the firmament showeth his handiwork."

All the works of God are incomprehensible, from the rich field of the microscopic and ultramicroscopic to the astronomical universe. In spite of the discoveries, the dim apprehensions, and the speculations of science, every turn in the road of knowledge presents riddles which baffle the wisest of men. It may be truthfully said that nothing is fully understood. The heavens, as the vastest and most conspicuous of the works of Creation, are in the nature of things the most mysterious, by reason of their magnitude, their awful distances, and the smallness of our earth-bound minds.

Someone has truly said that if the stars were visible to men only once in a century, it would be considered the grandest of sights. The great event would be awaited with world-wide eagerness, and men would boast to their grandchildren of having seen it. Yet, seen nightly, the wonder of it is dulled by familiarity. In the dramatic parable of Job, Elihu wisely advises the faltering Patriarch: "Hearken unto this, O Job: stand still, and consider the wondrous works of God" (ch. 37: 14).

To the ancient pagan world, the mystery was not so great. The early Greek's ideas were as bizarre as they were numerous. Always the earth was the center of the universe. One idea was that the sun, moon and stars were attached to it by bars or cranks. Medieval paintings represent God as hanging out the stars in the solid dome of heaven each night, and taking them down in the morning. An "infallible" Church solemnly declared that it was the sun, not the earth, which moved. With Galileo (1564—1642) and his telescope began an era of freer thought and research before which even the "infallible" apostate church had to bend a little.

"When I consider thy heavens. . ." With the naked eye, it is a glorious and awe-inspiring consideration, even though only a few thousand stars are visible. But the modern telescope expands our horizons until the glory of the Eternal becomes almost too much for our little minds.

When the famous Palomar Observatory in California, home of the 200-inch Hale and the revolutionary 48-inch Schmidt telescopes, was dedicated, it was fitting that on the final page of the program were the words of our text. We quote some comment by F. Barrows Colton, in the *National Geographic Magazine*:

"Palomar's 200-inch telescope can reach out to explore a spherical section of this Universe so colossal that light, traveling 186,000 miles a second, takes two billion years to cross it. . . Scattered far and wide through this void, like lonely islands in a limitless ocean, there are estimated to be more than 100 million tremendous formations of stars . . . called nebulae, or galaxies. . . One of these systems is what we call the Milky Way Galaxy, our home in space. Like countless other galaxies, it is round and flat, with outward-spiraling pinwheel arms. In it are perhaps 5000 million stars, including all those we can see. . .

"The bright pathway across the sky that we call the Milky Way is really the concentrated light of all the stars between the Earth and the outer rim of this great wheel.

"Each step [in the progress of astronomy] seemingly has further reduced man's relative importance in the universal scheme of things."

Five billion stars in our own galaxy—more than 100 million galaxies in telescopic range—how many does that make? Then the planets which circle about the stars, and the satellites of these planets. And beyond that? Allowing liberally for errors in calculation, it is still too stupendous—too much for the human mind to grasp. In view of this Immensity and the undeniable Purpose behind it all, "what is man, that thou art mindful of him?"

For man in his natural, unregenerate condition, the Creator has an unflattering answer. "All nations before him are as nothing, and they are counted to him less than nothing, and vanity" (Isa. 40: 17). If this be the stature of nations, where does it leave the individual?

But there is another side to the picture. When we consider, to the best of our ability, these magnificent works of God and their revealed meaning, man's position in the scheme attains dignity and importance. Conditionally, of course. All good things are conditional; everything has its price. Regardless of the theories of the astronomers, we do not believe the stars are masses of incandescent gas or molten matter. Such a view does not make sense; it does not glorify the Creator. Such a universe would be but a colossal waste of creative effort.

The Scriptures reveal that these heavenly spheres are the homes of glorified, immortal beings, who were once at our mental and moral level. Their light is the glory of God, shining through the bodies of their inhabitants. By a patient continuance in well doing (Rom. 2: 7), mortal man can attain to the nature of angels, and when our planet is filled with such beings (Num. 14: 21), it will be no longer dark, but will take its place in the heavenly family (Eph. 3: 14, 15) of finished, glorified worlds. As the seas become phosphorescent by the shining of countless billions of microscopic organisms, so our earth will shine—*through us* (Dan. 12: 3).

These thoughts turn our consideration to another "heavens"—the new heavens which God is creating to rule over a new "earth" (Isa. 65: 17, 18; II Pet. 3: 13). To become a star in that political firmament is the highest honor to which man can rise, and is it not high enough? Jesus states both the promise and the conditions in Rev. 3: 21, "To him that overcometh will I grant to sit with me in my throne," a far cry from "less than nothing." This is the "happy ending" the Psalmist had in view (Ps. 8): "Thou . . . hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."



# Questions and Answers



"Do you think it wrong to play cards? I mean, if only a few play together and do not cheat or get into trouble; just play at each other's homes?"

The only question to every *true* Christian should be—What says the Word of God? What did Jesus teach? Listen to His words: "Strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it. . . Man shall not live by bread alone, but *by every word that proceedeth out of the mouth of God*. . . It is written in the prophets, And they shall be all taught of God. . . *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein*" (Matt. 7:14; 4:4; St. John 6:44, 45; Rev. 1:3).

Why did Jesus teach that only *few* shall be saved in this age? Because they will not read and hear and keep the precepts of God; because they allow the "cares and riches and pleasures of this life" (Luke 8:11—14) to choke out the word and bring no fruit to perfection. Again Jesus commands: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord. . . that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching"—(Luke 12:35, 36).

Would you like to have Jesus find you playing cards when He comes? Do you think He would say "Well done, good and faithful servant"? The Apostle says that Jesus left us an example that we should follow in His steps. Is that the example He left us?

When approached with the subject of Bible-reading so many people say, "We have no time to read." But many of them have time to play cards, watch TV, and read novels. Card playing and gambling are some of the terrible evils of today. Look back fifty or sixty years ago when members of Protestant churches did not spend their time playing cards, and what a difference between that time and this!

The apostle Paul commands: "*See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil*. . . for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:15, 16, 8). Do we redeem the precious time when we spend it playing cards? Can we not, for the joy that is set before us, for that far more exceeding and eternal weight of glory, spend our time to the glory of God? For death, "*the king of terrors*" (Job 18:14), may knock at our door any moment and—**ARE WE READY?**

"In refuting the Jehovah's Witnesses with their invisible appearing of Christ, you stated that His coming will be as lightning, which, above all else, is visible. However the Bible states that Christ's coming is as a 'thief in the night.' A thief in the night is, or a least aims above all else to be, invisible."

The two statements alluded to are both Jesus' words, however there is no contradiction. Jesus was merely referring to two different aspects of His coming. His actual coming will be visible, and widely publicized, it will be as the "lightning, that lighteneth out of the one part under heaven, shineth unto the other part under

heaven" (Luke 17:24). "He cometh with clouds, and every eye shall see him," are the words of Rev. 1:7. Acts 1:11 records that they actually *saw* Him go away with their physical eyes, and foretells that some should see Him come again in like manner: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The prophecy of His coming as a thief is also a true forecast. He will come when He is least expected. The masses of mankind, whether unbelievers or professed believers, are unaware of His imminence. His coming will catch them off their guard. They could know of His coming, but they refuse to believe. Jesus foretold His second coming, and warned His followers to be watching for it. He said that at His coming the world would be in the condition they were in at the time of the flood, and the destruction of Sodom and Gomorrah, *warned, but unbelieving*, hence would be overtaken as by a thief in the night.

The apostle Peter who was with Him in the holy mount and saw a vision of his glory, also had something to say about the world's attitude toward the possibility of His returning to earth: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:3, 4).

Truly His coming will be most visible, yet it will take the world by surprise, as a thief in the night, because they refuse to believe He is coming.



**What is the explanation of the three heavens as mentioned in II Cor. 12:2 and elsewhere?**

In Biblical language the ruling group of a nation or political entity is its "heaven," in the sense that it is above the common people or "earth."

Isaiah 1 is an example of this. Vs. 1, 2 speak of the vision or impartation of information that was sent to the kings and people of Judah in the days of Isaiah. Verse 2 reads as follows: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken." Verse 10, likening the same group of rulers and people to Sodom and Gomorrah, addresses them as rulers and people: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah."

Peter speaks of three heavens in the third chapter of his Second Epistle: the heavens and earth (political entities) that perished at the time of the Flood; the "heavens and earth which are now," (existing political groups, rulers and peoples); and the "new heavens and earth, wherein dwelleth righteousness," the new and better order which is destined to replace all faulty existing systems at Christ's return to earth.

II Corinthians 12:1—4 obviously speaks of the same set of events. Verse 1 reads: "It is not expedient for me doubtless to glory. I will come to visions and revelations in the Lord." Visions and revelations were the fertile medium where divine prophecy was generated, hence we should associate prophecy with Paul's words in the verses that follow: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether

(Continued on page 9)



## *Look to the Lighthouse*

*Look to the lighthouse that shines o'er the sea . . .  
Charting the waters for you and for me . . . Storm-  
clouds may cover the heavens above . . . Look to the  
lighthouse, God's lighthouse of love . . . Look to the  
lighthouse that gleams through the night . . . Set by  
the Father to guide us aright . . . Beacon unfailing  
it ever will prove . . . Look to the lighthouse, God's  
lighthouse of love.*

*Look to the lighthouse that  
never will fail . . . Burning  
so brightly, though wild be  
the gale . . . Fear of the  
wind and the wave 'twill  
remove . . . Look to the light-  
house, God's lighthouse of  
love .*

*Looking to the lighthouse  
that flashes o'er the wave  
. . . Looking to the lighthouse  
that gleams the lost to save  
. . . Though the tempest  
rages, peace is mine . . .  
Looking to the lighthouse  
of love divine .*

